

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, AUGUST 8, 1907.

NEW SERIES VOL. IX., NO 32

The sculptor produces the beautiful statue by chipping away such parts of the marble block as are not needed—it is a process of elimination.

We hear that Evangelist T. T. Martin is doing some strong preaching at Briar Hill church, Rankin county. We have heard no particulars further than this.

Just as we go to press Rev. R. A. Kimbrough, of Tupelo, writes: "Cates is here in a great meeting, been here five days, 150 or more professions to Monday. Will run on this week or longer. Will the readers pray for us? God is using Cates I verily believe He is. Will write more later."

A meeting with the Johnston Station church was recently held, Rev. S. T. Courtney doing the preaching. There was one addition by letter and the church much built up and encouraged. Rev. C. E. Summers, of Sontag is pastor here and is held in high esteem.

A note from Rev. J. P. Hemby, secretary of our state convention, bears the following sad words: "In a few hours more my wife will take up her abode with the Savior in the glories of the better world. Pray for me and my children. Please tell the brethren to be patient with me. I will send them minutes of the convention as soon as I can."

The statement is being given out in several of our exchanges that Governor James K. Vardaman openly declared his surrender to Jesus Christ, in the recent Cates meeting here. This is not true. He accepted the invitation to go forward one night for prayer. After one of the ministers had talked with and prayed for him, he returned to his seat making no profession or declamation whatever. We were there.

Habit young, is weak, timid, hesitating. You can box its ears and put it to bed supperless; or if you prefer, you can put it on the Skidoo express without a ticket to nowhere. Let it grow, and it will become strong, distasteful, and may box your ears and put you, supperless to bed, and also put you on the twenty-three with no return ticket. Cultivate only the habits that you are willing should master you.—Sel.

We are endeavoring to separate intellect and manual labor; we want one man to be always thinking and another to be always working; and we call one a gentleman, and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers!—John Ruskin.

We cannot hold the present pace. We should not hold it, even if we could. If our depositors do not realize this, our un-

pleasant, but perfectly plain duty is to curtail their accommodation lines and force retrenchment. We are in an era of extravagance, both corporate and individual; of extravagance in enterprise; and of extravagance in expenditure; extravagance as much beyond precedent as in our feverish business activity. At least a moderate amount of what is popularly known as "hard times" is the only cure.

Low ideals make low lives. The "man with the muck-raked" title somewhat distorted by modern usage—never sees the crown above his head. He is content with the muck beneath his feet. It is one of the "values" of Christianity that it implants high, yea, lofty, ideals in the heart and mind. It inspires the upward look. The crown comes into view, and the whole life is transformed by a new and splendid vision. No man is a true man until he has come under the power of the new life in Christ. We are made complete in him, and can be complete only in Him.—The Examiner.

I desire especially to warn you to be on guard against strange sects, professedly Christian and scientific, but in fact neither.

The fathers of the church have always taught the ministry of sickness and in fact they used the word "sick" many more times than they did the word "health."

One of the disciples, Saint Luke, was a physician. And anyone now who claims that medicines and doctors are superfluities is casting a slur on the infallible intelligence of our Lord, and is unworthy the respect of our holy order. If there had been no sick or lame, Jesus would never have been able to manifest his power.—Sel.

We had by some kind of misunderstanding or wrong information been regarding the Picayune as somewhat sympathizing with the prohibition sentiment and movement. But in an editorial of last week all uncertainty is dissipated. This journal clearly locates itself as being opposed to the principle of the prohibition of the liquor traffic. The conclusion seems to be reached upon the idea that the harm done a few people is not sufficient justification for depriving the many from the freedom of its use. A false promise will always lead to an incorrect conclusion. As a matter of fact the majority of crimes are stimulated, if not instigated, by liquor in some way.

It is announced that Dr. and Mrs. R. J. Willingham will sail about September 1, on a trip to our foreign mission fields. The doctor's expenses will be paid by the Foreign Mission Board, and those of Mrs. Willingham will be met by private gifts of friends who wish her to make the trip with her honored and gifted husband. It will prove a great recreation to both, and doubtless very profitable also, both to them and to our foreign mission work. We shall hope to bring our readers many good things as a result of this great trip. Let prayer be made for a safe voyage. Dr. W. H. Smith will be acting secretary during Dr. Willingham's absence.

In the recent legislature in Georgia on the prohibition question, the Senate passed a bill providing for statutory prohibition by a large majority, nearly 5 to 1, in its favor. A week later, after much filibustering, clamoring that the law should not be effective until January 1, 1909, the lower house passed, with some minor changes, the same bill, 139 voting for it and 39 against it, giving a vote of nearly 4 to 1 in its favor. The new law will go into effect on January 1, 1908. Georgia has led the southern states in several good moves, but in no one more important and far-reaching than this. It begins to look as though the next generation shall see every state in the union under prohibitory law.

On August third, Governor Comer, of Ala., signed the bill requiring all saloons in the state to close early at night. In towns of 10,000 and less the hour is 7; 10,000 to 15,000, 8; and above that 9 o'clock. This completes the prohibition scheme for the present session as follows: Local option by counties, prohibition of shipments to prohibition territory, and early closing. Leaders say that this will have the effect of putting whisky out of almost every county in two years. Among the men who take this view are Lieutenant Governor Henry B. Gray, and Speaker A. H. Carmichael. It is a curious thing, but a very sensible and necessary thing for the common good, that on all dangerous and pivotal occasions, such as darkness, strikes and elections, the operations of the legalized saloon must be restricted. Why limit its powers at critical times? Because it is one of humanity's most dangerous and destructive foes. It occurs to us that a thing which must always be watched and dreaded should be exterminated.

## Christ Makes Us Sons of God.

"But as many as received Him to them gave He power to become the sons of God."—John 1:12.

Sonship is a gift through Christ. The cross is the medium through which God communicates with sinful men. The moment we receive Christ in his sacrifice we are sons of God. How is this, then, to be done but by living in faith. On the cross Christ makes an atonement for sin by the shedding of his blood; he dies, the just for the unjust. What we do then as sinners is, we grip with the hand of the mind the great central fact that he died for me, that his blood was shed for me, and the moment we lay hold on him as our substitute before God we are receiving Christ into our life and he is receiving us on behalf of God into the family of the redeemed; as many as received him to them gave he power to become the sons of God. Here we touch on regeneration and the work of the Holy Spirit. Well, the Holy Spirit also works through Christ, giving us a new heart, a new life, a new nature. The sacrifice, the blood, the spirit, have all a part in our salvation, but where does adoption come in, just here?



## Some Simple Truths About Baptism.

All saved people build upon one foundation, namely Christ. "For other foundation can no man lay than that is laid which is Christ Jesus." 1 Cor. 3:11.

"But let every man take heed how he buildeth thereupon." 1 Cor. 3:10. When we come to baptism there is a difference in our building. In all Christian love, let us study the question.

All religion and all ordinances of religion that are not based on God's truth are vain; so we have no right to follow church, father, mother, husband, wife, or friends unless they are in accord with God's revealed will. Matt. 10:37. "He that loveth father or mother more than me is not worthy of me."

Baptism, a definite act, is required of all God's children. God is our loving Father. Would he require us to do a certain thing, and then tell us that thing in words we could not understand? Would earthly parents treat their children?

Let us see if the misunderstanding is not of our making rather than of God's.

The Bible is divided into two parts, the Old and the New Testaments. The Old Testament is God's Word given to the Jews, and originally written in their Hebrew tongue.

About 2800 years before Christ came, the Jews had multiplied, and were so scattered over the civilized world, that a great number living in foreign countries could not understand the Hebrew scriptures.

About this time, Ptolemy, king of Egypt, possibly at the solicitation of some of these Jews, had the learned rabbis of Jerusalem to translate the Hebrew scriptures into Greek, a language almost universally understood at that time, being the language of commerce.

The New Testament was originally written in Greek. So we have the advantage of having the whole Word of God in Greek.

The English Bible in general use is called the King James' version. It was translated by learned men who were bound by certain rules laid down by the king. One of his rules, that has done untold harm was that the church words were not to be translated but transferred.

Thus it came about that the act performed upon Christ in the Jordan, and which is commanded of all who would follow Christ, instead of being told to us in good English, such as we use about our daily occupations, was bodily picked up out of the Greek and put into the English book.

This word "baptize" is good enough Greek, being so near like "baptizo" (a real Greek word) that any Greek scholar could tell us what it means. But as we go about our daily tasks, we English people never use the word save as it refers to church affairs.

Some say "baptize" means to sprinkle; others, pour; and yet others, dip. These three, pour, sprinkle, dip are good English words in daily use among us. We drink a cup of coffee that the good mother has poured out for us at breakfast. We use an umbrella for fear the shower may sprinkle us. And we dip a drink of water from the bucket frequently during the day. If "baptize" means one of these three, why could it not be told in English?

We have the words to express thought, what then is the motive for retaining the Greek word?

Did not the king want it hidden because "baptize" meant what the king was not willing to practice? The church of England in King James' time, and as it still continues to do, practiced sprinkling. Had

"baptizo" meant sprinkle or pour, what need to hide behind the Greek "baptize?" But when it meant dip, and the arrogant and indifferent objected to dipping, how convenient not to put it into English!

King James' version was not the first English translation, and before his there was an English translation that read "John the Dipper," and told that Christ was dipped into the Jordan.

The king had the authority to make the people accept his translation, until now (about three hundred years later) only the scholars know that it has been translated dip.

Shall we let a drunken king's will (a king whose authority has passed) stand between us and our obedience to the King of Kings?

Let us study a bit and see what evidence the Bible gives of the meaning of baptize.

As I said before the Old Testament was translated into Greek before Christ came. Now, baptizing as a church affair is confined to the New Testament. Therefore in the Old Testament King James had no objection to "baptizo" being translated. It becomes very pertinent then for us to know if this word "baptizo," translated "baptize" in the New Testament, is found in the Old Testament. And if so where? and how translated?

It is found twice in the Old Testament. The first time is in II. Kings 5:14, where Naaman to be healed of his leprosy "dipped himself seven times in Jordan." The word translated dipped is the same as the one used of Christ's baptizing, and commanded of us.

The other time is a poetical use of the word "baptizo" found in Isaiah 21:4, and though used poetically still retaining its idea of dipping. As when I dip my hand into water, the water covers, surrounds, and overwhelms my hand; so in this poetical use fearfulness has entirely overwhelmed its object. The word in this instance is translated by "affrighted;" and reads "My heart panted, fearfulness affrighted me." You see the poet meant much as if he said "My heart panted, I was dipped into fright."

If baptize, "Greek baptizo," means one of these three, pour, sprinkle, dip, let us search the English Bible for these three words, then look these passages out in the Greek Bible; and compare these Greek words translated pour, sprinkle, dip with the Greek "baptizo." It certainly belongs to one of these three families, for words are grouped into families very much as people are. And words, even more than people, show their kinship by a family resemblance.

Take the family love, we have love, loving, loved, lovely, lovable, loviness. Knowing one of these words, we have a good idea of the others, because of their kinship.

The family "clean," gives us clean, cleaning, cleaned, cleanse, cleansing, cleansed, cleanly, cleanliness, etc. Compare "cleaning" and "loving," notice they have the same ending (ing); but the sense of the word is not in these endings, and the words are as different in sense as clean and love.

Looking then for passages containing pour. Gen. 28:18, we find Jacob setting up his pillow of stone and pouring oil upon it.

Matt. 26:7, a woman poured precious ointment on Jesus' head.

John 13:5, the Lord poured water in a basin, and washed the disciples' feet.

Acts 10:45, the gift of the Holy Ghost was poured out on the Gentiles.

Passages with sprinkle:

Ex. 9:10, One of the Egyptian plagues was boils caused by Moses sprinkling ashes.

Job 2:12, Job's friends sprinkled dust on their heads.

II. Kings 9:33, Jezebel's blood when thrown from the window sprinkled on the wall and on the horses.

Then there was the ceremonial sprinkling found all through the Old Testament.

Passages containing dip.

Gen. 37:31, Joseph's coat of many colors was dipped in blood.

John 13:26, Jesus dipped the sop and gave it to Judas.

Luke 16:24, Dives in hell prayed that Lazarus might dip the tip of his finger in water and cool his tongue.

II. Kings 5:14, Naaman dipped himself.

The Greek for pour, and pour out is cheo and ekcheo. Both words of the same family, the ek adding the sense of out.

The Greek for sprinkle, 'raino and 'rantizo are of the same family. Notice the mark (') before each of the words; it is almost equivalent to the English letter "h," making the words hraino, and hrantizo. The ashes sprinkled by Moses were to become small dust, and, as it were, to interweave itself through all the atmosphere; so for this sprinkle we have a word of an entirely different family from "hraino" and "hrantizo," namely "passo."

The Greek for dip is "bapto," except in Naaman's case, where it is "baptizo." We will proceed to compare "baptizo" with these Greek words for pour, sprinkle, and dip:

Baptizo—cheo, pour; ekcheo, pour out; raino, sprinkle; rantizo, sprinkle; passo, sprinkle, interweave; bapto, dip.

We see it can not affiliate with any of these save "bapto" and is forced to affiliate with it as "bapto" is the root-word for "baptizo." Listen how much alike "bapto," "baptizo." As much alike as these two words of the same family, clean and cleanse.

God can clean my heart.  
God can cleanse my heart.  
There is no difference in the meaning.  
We find further evidence in the Bible that "baptizo" means dip.

Mark 1:9, tells us of Jesus' baptism," and was baptized of John in Jordan." The margin tells us this "in" is "into" in the Greek. Putting this then as the Greek has it, "and was baptized of John into Jordan," let us try to substitute the three supposed meanings of baptize for the word baptizo. Any word that is a true meaning of baptize can be used in its place without spoiling the sense.

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was sprinkled of John into the Jordan." This is absurd. Making it seem as if Christ could be sprinkled into the Jordan, as you could sprinkle salt into soup.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee and was poured of John into the Jordan." That is no better.

"And it came to pass in those days that Jesus came from Nazareth of Galilee and was dipped of John into the Jordan." That makes perfect sense.

Matt. 3:6, speaking of the crowds that came to John the Baptist says "And were baptized of him in Jordan, confessing their sins."

The Greek for "in" is "en" and our preposition "in" comes from it. In the King James' version when this Greek "en" was in the sentence "baptize 'en' water," or "baptize 'en' the Holy Ghost," they translated "baptize with water," "baptize with the Holy Ghost." Why not then when it said "baptize 'en' the Jordan," translate, "baptize with the Jordan?" Because they

would have made themselves perfectly absurd. The American Revision (said to be the best English translation of the Bible) has translated "en" "in" as it should be; and we now read "baptize you in water," "baptize you in the Holy Ghost." See American Revision Matt. 3:11, Mark 1:8.

There is an idiom in the Greek language similar to one in the English. For instance we say in English,

1. Give me the present.
2. Give to me the present.
3. Give the present to me.

There is but one thought, in these three sentences, though they differ slightly in wording. In the 2nd and 3rd sentences there is the preposition "to" before the word "me."—In the 1st sentence the preposition is omitted.

Imagine for a moment that we wish to translate these three sentences into a language that could not use the verb "give" without putting a preposition before the word "me." Would it be fair to put in the first sentence where the English supplied no preposition different from the one required by the 2nd and 3rd sentence? and make the first sentence when translated convey the idea of,

1. Give with me the present?
- The Greek has a similar idiom of verbs used with or without prepositions.

They can say either:  
I baptize you in water, or I baptize you with water.

In English though we can use several verbs with or without a preposition, we can not so use baptize. Therefore when the Greek reads "I baptize you water," we are forced to supply a preposition. It seems to me we should go to those instances in Greek where the Greek in sentences that convey the same idea use a preposition, and thus know the right one to employ; but the American Revision has taken these occasions (which are but few) to supply the misleading with. And so there remains a few "baptize with" against many "baptize in."

We know Christ was baptized in the water also from Mark 1:10. "And straightway coming up out of the water, he saw the heavens opened." Why should Christ come up out of the water unless he had been in the water?

Again what do the scriptures liken baptism to? A burial and resurrection. Col. 2:12. Buried with him in baptism, wherein also ye are risen with him. See also Rom. 6:4.

If "baptizo" means to dip (as the dictionaries tell us) then the following facts agree, namely:

1. Naaman dipped (Greek baptizo).
2. "Baptizo" (dip) agrees with its root word "bapto" (dip).
3. Baptism represents a burial as the dipping under water does.
4. Christ was baptized (dipped) into the Jordan.
5. Christ came up out of the water (because he had been dipped into the water).

Wrench "baptizo" from its true meaning, try to force it to mean sprinkle or pour, and these five facts that agree fly apart.

1. No longer can Naaman dip himself as the Bible tells us he does.
2. No longer can "baptizo" belong to its root-word "bapto" (dip).
3. No longer is there a covering to represent a burial in baptism.
4. Christ would seem to be divided in his substance and poured or sprinkled into the Jordan.
5. And we no longer see the necessity of his being in the water and coming up out of the water.

What a chaos such wrenching produces!

If we can not understand, is it God's fault? All these things beautifully harmonize if we let them stay as God placed them.

In Mark 7:4 "baptizo" and its kin-word "baptismos" not referring to church matters is translated "wash" and "washing." Some have found occasion of stumbling in these. There is no need of it. In Mark 7:3 there is also a word translated "wash," but it is "nipto" instead of "baptizo." "Nipto" means to wash a part of the body, especially the hands or feet; and contains the idea of rubbing with the fist. The Jews were taught that dead bodies were defiling, and that after touching them they must wash their clothes and wash themselves. They considered a Gentile very much as a dead dog, and therefore contact with them required much cleansing, an all over bath, an immersion.

Staying right at home they would not eat until they "niptoed" themselves (that is washed their hands). But if they had been to the market place, they might have touched a Gentile, so they would not eat until they had an all over bath. They also held to the tradition of the fathers to immerse cups, pots, brazen vessels, and the marginal reading adds couches. Mark 7:3, 4.

Now some say they could not immerse their beds, and therefore "baptizo" must mean to sprinkle. Let us see what God told them to do. Remember these traditions came down from the fathers to whom the law was given as they wandered in the wilderness. Do you suppose these people wandering in the wilderness had such furniture as we have today? As they wandered from place to place with their flocks and herds, what more likely than as they killed the animals for food and sacrifice, the skins should have been used for beds. Later on they slept a great deal on the house-tops, their beds would be apt to be a pallet easily moved in case of rain. Christ called the quilt or thin mattress of the lame man by the pool a bed. In Lev. 11:32 and 33 we have God's directions for cleaning things made unclean by dead animals falling upon them.

Lev. 11:32, and upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin or sack, whatsoever vessel it be, wherein any work is done, it must be put into water," etc.

If the vessel was earthen it must be broken. Lev. 11:33.

We find in Numbers chapter 31, that God commanded Moses to send the children of Israel against the Midianites, and they slew all the males, taking their women and children captives, and all their cattle and flocks and goods for prey. As they took all the Midianites' goods there were certainly some beds among them. God tells them how to purify these goods, namely that everything that could stand the fire must go through the fire and afterwards be sprinkled with water; but things that could not stand the fire must go through the water. Num. 31:22, 23.

Surely they had a right to say there was a tradition from the father's to wash their beds.

I have also heard that Isaiah 52:15 "So shall he sprinkle many nations," claimed as a text for sprinkling. Let us look at this a moment and see if it could mean baptize.

"So shall he," who is that shall do the sprinkling? "He" is singular, it is therefore one person. By reading the context we can see it is Christ.

Turn to John 4:2 and see if Christ ever

baptized any one. He was reported to be baptizing more than John the Baptist. "Though Jesus himself baptized not but his disciples."

As Jesus did not baptizing this sprinkling that he shall do is not baptizing.

What is it then?  
Going back to the Hebrew Bible this word translated sprinkle, we find is "mazah," which means (1) to leap up, to leap up for joy, to exult, to rejoice (its primary meaning is sparkle up).

2. When used of liquids, to leap forth, to spout, to sprinkle.

Notice in the passage "So shall he sprinkle many nations," there is no liquid to sprinkle as it leaps forth. The Rabbis therefore when they put it into Greek, did not use a word meaning sprinkle, but the Greek "thaumazo," to wonder at, to be astonished (as if the leaping up was from wonder, to startle). The American Revision puts "startle" in the margin.

If you will read the context, Is. 52:12-15, you will see that the idea of astonishment (of kings with their mouths shut for wonder) is the one conveyed. Surely Christ has startled many nations with his salvation of atonement.

When should we be baptized? The Bible says "Repent and be baptized." Acts 3:38. Matt. 3:6. "And were baptized of him in Jordan confessing their sins."

Acts 3:41, "Then they that gladly received his word were baptized."

Mark 16:16, "He that believeth and is baptized shall be saved."

There are four things spoken of in the Bible in connection with baptism, repentance, confessing sin, receiving the word, believing.

Why then should we try to pervert the scripture and practice infant baptism? An infant can do none of these things.

God has made his word plain enough; but we go to all imaginable trouble to try to prove that we are still under the covenant of circumcision; and that as the male babe was circumcised at eight days old, therefore male and female babes should be baptized in infancy at any time that is convenient to us (the eighth day being generally inconvenient).

See what God's word says about circumcision in regard to us. Read the whole 15th chapter of Acts, where the question of circumcision was considered by the apostles and elders. They do not say a word about baptism being substituted for circumcision.

And certainly in a council to consider this one subject they would not overlook it had such been the case. They reach the decision, guided by the Holy Ghost, that circumcision was no longer bound upon us.

In trying to put baptism for circumcision, the law is somewhat made that the law has not been changed, and that there is no new covenant.

Heb. 7:12, "For the priesthood, being changed there is made of necessity a change of the law."

Heb. 8:13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

When I think of how Christ died, was buried, and arose that my salvation might be complete, what a privilege it seems to me that He has commanded me to glorify Him by making a picture of His atoning work in its completeness.

How dare we go into his presence saying either that he did not make it plain enough, for us to understand; or that we did not think it of sufficient importance to study out his will!

K. M.



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## A LIFE'S CALL.

To interpret life in its relation to the real purposes of its creation is the key that unlocks the door of tomorrow and enables one to lay his plans in strict accord with the demands of success. There are two sources of power to be taken into account in the true interpretation of a life's call. First, the power in grasping in vision and fact the realities underlying material things and of organizing them in cogent forces. Second, the power of spiritual insight which enabled one to compare every thought or act with the one True Standard and to make God's will and industrial integrity the warp and woof of life's fabric. Are we interpreting life in the combined light of its relation to matter and spirit? If so, is the number of those engaged in the work of the gospel ministry as large in proportion to the various vocations we are pleased to call secular pursuits? That depends. If once the idea could take sufficient hold of the minds of God's elect, that to a Christian there ought not to be recognized any such demarcation as secular and spiritual, then there would be added such a force of activity in the Master's vineyard that instead of back-bitings and bickerings, would be heard songs of joy and hallalujahs praised on all hands, and the preachers would be so much relieved of the petty annoyances and worries that their working efficiency would be increased many fold, and the disparagement in numbers would be greatly diminished, because the spheres of their duties would be so much contracted. But can this ideal state be brought into reality? To believe in Christ simply means to believe that it can. Its consum-

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mation depends purely on discovering in the spiritual realm the equivalents of the true principles of life's philosophy in the material. When the resultant is taken it will be found clothed in those precious words of the Master: "Then shall the king say to them on his right hand come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. Then shall he righteous answer him, saying, Lord when saw we thee an hungered and fed thee or thirsty and gave thee drink, or naked and clothed thee, or when saw we thee sick or in prison and came unto thee? And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Very little is definitely known about the childhood and early manhood of Christ Jesus, but all that is known clearly points to the fact that He carried out in his own life before He became a preacher, the doctrines so earnestly set forth in His teachings, for we read, "and Jesus increased in wisdom and stature and in favor with God and man." During this "increasing" or growing period He accomplished four most desirable things, namely, a development of the physical, mental, moral and spiritual manhood, and during all this time of growth, He served faithfully the loved ones at home, "and He went down with them and came to Nazareth and was subject unto them." And so we see that our model as a layman so brought together the equivalents of the two realms that the activities of this period of His life fruited out into the highest encomiums of both men and God. An intelligent study of this perfect layman should stimulate every layman of our churches to enter heartily into the recent layman's movement which promises so much toward speeding the time when the whole world shall of a truth be evangelized. To translate spiritual blessings into Christian activities is the mission of the redeemed soul.

## Comparative Statistics for 1906.

From the Minutes of China Baptist Conference, held in Shanghai, China, in April 1907, we reprint the following tabulations, giving the operations of the American Baptist Missionary Union and the Southern Baptist Convention:

	A. B. M. U.	S. B. C.	Totals.
Stations	17	13	30
Men	45	38	83
Women	61	54	115
Ordained preachers	13	16	29
Unordained male workers	208	98	306
Women workers	52	37	89
Organized churches	126	41	167
Out-stations	152	84	236
Baptisms	402	819	1,221
Church members	4,932	5,442	10,374
Self-supporting churches	58	9	67
Church offerings	\$15,445	9,318	24,763
Total schools	71	105	176
Total pupils	1,502	1,972	3,474
Physicians	14	9	23
Patients treated	32,966	16,890	49,856
Income from			

natives \$3,292 1,760 5,052

It appears from above figures that though our Northern brethren have 4 more stations than we have and seven more men, and more physicians, on the foreign field, we had during last year 417 more baptisms and have 510 more members than they have. It also appears that they have 126 churches against our 41. But the average gift of Northern Baptists is 59 cents per member against our average of less than 3 cents per member for Foreign Missions. It also appears that we are getting much larger returns for the money we invest, but that we are giving very meagerly compared to what they are giving.

The prosecution of the Standard Oil Company is attracting the attention of the world. Our people, not without some reason, have been disposed to hold that huge corporations like this could violate the laws of the land with impunity. But the decision handed down by Judge K. M. Landis from the United States District Court of Chicago on August 3d, against the Standard Oil Company, revives the hope that great combinations of capital are amenable to law. The fine is the largest we have ever heard of being imposed upon one concern, being in the aggregate \$29,840,000. It is based upon 1,492 charges for having received from railroads for the transportation of its products, certain rebates contrary to the law in such cases. The maximum fine of \$2,000.00 for such offenses was levied in each case. In each case some railroad was equally guilty with the Standard Oil Company. So the full aggregation of fines reaches the high figures of \$59,680,000, one-half to be paid by the Standard Oil Company, and the other by the Railroads. It goes without saying that these offenders will never pay one cent of these fines until they have exhausted every source known to our system of jurisprudence. The investigations of the land are good omens. If we do not fully correct wrong doers, we shall at least so restrict them in their operations as to be of great worth to the country. We should see to it that our legal prosecutions of these great combines do not run into personal persecutions because of their great wealth and power. The corporations should receive precisely the same treatment that the individual receives—the rich and poor should be treated alike.

On Saturday night before the 4th Sunday in August, Rev. W. P. Price, pastor Second Baptist church, Jackson, Miss., began again a meeting with the saints at Louin, Jasper county, Rev. L. D. Bossett, pastor. They ran three services a day, for four days, notwithstanding the hot weather and hot politics. There were nine united with the church by baptism and three by letter, with a score of others greatly interested. Last and not least, the Lord set influences in motion to unite the two Baptist churches of this place at no distant day, it is hoped. Bro. Price says taking it all in all, it was one of the best meetings he had ever conducted.

The first marriage which has occurred in the new Griffith Memorial church took place last Friday at 11 o'clock, Pastor G. W. Riley officiating. While the pastor and his carpenters were making the welkin ring with the music of hammer and saw, placing

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their new pews, there broke in on them a bridal party unawares, and the preacher, drawing on his collar and coat, soon made them husband and wife. The contracting parties were Mr. O. L. Shaw and Miss Eva G. Thigpen, both of Raymond.

The Griffith Memorial Baptist church has made rapid progress for so young an organization, and the pastor, G. W. Riley, and his congregation are greatly encouraged. Their beautiful new seats were put into the church last week, and yesterday proved a pleasant day to the struggling band. The Sunday school and church services were good, five professions of faith at the night service.

Rev. G. H. Suttle closed a good meeting with his Hithorn church a few days ago. Rev. W. S. Allen of Picayune did the preaching. There were 43 additions. The preacher gave great satisfaction. This church was organized only about four months ago, Rev. J. P. Culpepper assisting Bro. Suttle. They began with six members and now have 71. Pastor and people are praising the Lord.

Pastor W. E. Farr, assisted by Rev. W. N. Hamilton, of Clinton, has just closed a strengthening meeting at Reganton. There were three conversions. Bro. Hamilton did some good preaching. Bro. Farr resigned here to go to Seminary, after a five-years pastorate, and Bro. Hamilton succeeded him as pastor. During Bro. Farr's pastorate they built and paid for a good meeting house.

Young brother T. L. Holecomb has accepted the call to the pastorate of the church at Durant, which was unanimous, hearty and enthusiastic. When in Durant for Dr. Sproles a fortnight ago, we heard many brethren speak very highly and affectionally of this young brother. Dr. Sproles will continue with the church till Jan. 1, 1908, when Bro. Holecomb will take up the work.

A good meeting has just closed at Montrose, Clarke county. Rev. W. B. Holecomb is pastor and was assisted by his son, Rev. H. R. Holecomb. There were 26 baptized, and the church much revived. Young Bro. Holecomb was invited to assist in a meeting next year. The pastor thinks his people will soon build a new house of worship.

Pastor F. R. Burney assisted by Rev. L. F. Gregory of Carrollton, has closed a very fine meeting at Fentress. There were 21 additions, 20 of these by baptism. There were many more conversions, some of whom will join later. Pastor Burney was greatly delighted with J. R. Nutt and L. F. Gregory as preachers in revival meetings. God is honoring Bro. Burney's labors.

Rev. C. E. Summers met his church at Bethlehem, Simpson county, on the second Sunday in July. He preached the dedication sermon and continued the meeting until Thursday, doing the preaching himself, with ten additions to the church and the church greatly strengthened. This is a mission church and gives promise of good growth.

Rev. R. L. Sproles has accepted a call to the Wetherford church, Oklahoma, and will enter upon his new field Nov. 1, 1907. We regret to lose this brilliant young brother; but, as he feels it his duty to

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go, we pray God's blessings upon him in his new field. He has done very acceptable work with us.

A very strengthening meeting has recently been held at Brusby Fork Church, where Rev. J. H. Purser is pastor. Rev. C. W. Knight, of Utica, assisted preaching to the great satisfaction of all. At the close of the meeting there were 16 baptized and 4 by letter. The old church is greatly encouraged.

A fine meeting has just closed at Springfield where Rev. W. P. Chapman is pastor. Bro. W. C. Farr assisted. There were 22 added to the membership. Bro. Chapman is doing a fine work here, as he does wherever he goes.

Bro. W. B. Holcomb reports a fine meeting at Union, which closed on August 4th, with eighteen additions. His son Luther assisted him. The church built a good house of worship last winter.

On the first Lord's day in July Pastor Hughes began a meeting with his church at Martin. Bro. W. E. Farr assisted in the meeting. There were three conversions and the church much built up.

Rev. R. C. Wooster, has been called and has accepted the care of the Raymond church for the remainder of the year. He spent the last session in the Southern Baptist Theological Seminary in Louisville.

Rev. M. R. Cooper of Kennett, Mo., is assisting Rev. B. A. McCullough in a meeting at Lula this week. We are always glad to have Bro. Cooper back in Mississippi.

## Statement.

Following is a statement of my receipts and expenditures in my travels among the churches from October, 1906 to May, 1907. I give the items for Mississippi churches and the totals for the others, as the items have been sent to the papers in the other states concerned. I visited only a few churches in Mississippi as most of my work was done in Louisiana and Arkansas.

## Receipts.

Mississippi Churches.	
McComb	\$ 5.35
Summit	6.90
Bro. T. C. Shillings Churches	10.43
Wesson	4.00
	\$26.68
Received from Arkansas churches	81.29
Received from Louisiana churches	60.56
Received from Indian Territory churches	9.15
Total receipts	177.68

## Expenditures.

Railroad fares and expenses to S. B. Convention	\$108.79
Hotel expenses	7.40
Storage and transfer of baggage	4.45
Telephone charges	1.30
Stereopticon light outfit and materials used in connection with lectures	56.91
Paid to our African students, given therefor	6.50
Total expenditures	\$185.35

C. E. SMITH  
Missionary to Africa,  
Roseland, La.

To the readers of the Baptist Record, Jackson, Miss:

Dear friends in Christ—I want to make a suggestion which will be for your profit and God's glory, and that is this, that every one who reads these lines will go to work at once and get a new subscriber for the Baptist Record. I have figured the matter out carefully, and I discover that it would require fifteen or twenty dollars to buy an amount of useful literature equal to that given in the Baptist Record for one year.

The editor of your paper is making an earnest effort to give the Baptists of Mississippi the best possible paper, and he is surely succeeding most grandly. I will take it as a special favor if all the dear ones in Mississippi who are friends to my work will lend a special help to Brother Bailey and the record.

Yours prayerfully,  
GEO. C. CATES.

## Central Association.

Will convene with Mt. Pisgah church at Pochontas, Y. & M. V. railroad 14 miles from Jackson, at 10 a. m., on Thursday before the second Sunday in September next. All expecting to be present will do us a favor by informing us of that fact, stating how they will come.

North bound trains arrive at about 7 a. m., and 4 p. m. Address J. A. Hill, Pochontas, Miss.

P. A. HAMAN, Pastor.

## EUPORA.

We have just closed another glorious meeting here, over which we are all rejoicing. It will be remembered that the Lord gave us a very pentecost here last year during which 80 old were added to our church.

This time it is 20, I thought at first that it was 19, but our clerk informs me that it is 20. For some of them many prayers have been offered, but the Lord heard and has saved. Our present membership is 240.

There is not over a dozen unconverted persons in the town unless they are in the churches. We thank the good Lord for this showing. It seems that the future is full of hope for us. I don't think there is a better church-going people anywhere, our midweek prayer meetings are well attended, often 75 or 100 and hardly ever less than 50 in attendance. I should feel that I were ungrateful were I to fail to mention their many kindnesses and liberality with me.

On yesterday afternoon a splendid new buggy and harness was sent up to me with the following note:

"In token of our love and esteem, and as a small show of our appreciation for the work you are doing among us, we the undersigned present you this buggy."

Following was a list of 70 odd names. Furthermore, every year since I have been here they have sent me to the S. B. C. The Lord help me be faithful.

Truly and fraternally,  
J. L. PHELPS.



## God Heals the Broken-Hearted.

(Sermon preached by Rev. G. W. Riley, pastor Griffin Memorial, at First Baptist Church, Jackson, Miss.)

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20. I remember to have commented on this passage of scripture nearly a year and a half ago, in this pulpit.

I very much desire today, if God shall enable us, that we get a great deal of good out of this text, because the text is the very best thing that shall be said during the service.

The subject that I announce from this text is "God will heal the broken-hearted." There are in the realm of divine providence, two pictures. One is the picture of love, sympathy and joy; the other is a picture of sadness, grief and despair. In our text these two pictures are brought together, the one making a background for the other. The artist told us, the better the background, the better the picture. In this one, we have the cold, harsh, heartless criticism of the Pharisees for the background for that glorious picture that Christ painted nearly 1,900 years before his coming. I am sure that we can get lessons from this picture that will do us all good, both in this life and in the life to come.

Love and laughter, smiles and sunshine, hope and exultant joy are the companions of angels, patrons and allies of heaven, hand-maidens of religion and the angels of God; while sorrow and sin, harshness and hatred are the emissaries of Satan to fill the world with gloom and eternity with woe and misery.

I had rather be the humblest of those who have given hope to the hopeless and sunshine to the bereaved, and live in moderate circumstances with corn bread for cake and water for wine, unknown and unremembered, than to live in luxury with the great of this world with a heart filled with the cold criticism that characterized those Pharisees, and have it said that I had done no good in the world. The mission of man is the mission of love and sympathy. I had rather be a servant of God than to be a statesman and not a servant of God. I had rather be an humble preacher of the Gospel than to be President of the United States and have no hope of heaven. I had rather have my name written with those who love their fellow men and have shed an influence of tenderness and compassion in the world, than to stand in history with Alexander, the Great or Napoleon Bonaparte, who swam their way to fame and glory through rivers of blood, and made their history at the cost of sad homes and lamentations. Let me be a child of righteousness, though obscure I be, and let a plain marble slab mark my resting place, rather than be confined in a sarcophagus of gold with shaft piercing the sky while I rot in hearts and beclouded lives which I might have blessed, are my true monuments. Only that I may be a child of God and have as my true monument hearts upon which the image of Christ has been stamped by labors of love and I shall be satisfied. In the language of David, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

The occasion of the text: The Pharisees had harshly and heartlessly criticised Christ and his hungry disciples for plucking the

cars of corn as they passed through the cornfields on the Sabbath day on their way to church. They were so hungry and tired that they gathered the barley, rubbed it out in their hands and ate it. But the Pharisees said, "You have broken our Sunday law, you have greatly sinned." The Pharisees had seen the power of Christ to perform miracles and had themselves been rebuked in conscience and pricked in heart and felt the power of rebuke in their hard hearted condition and yet they sought some ground and opportunity for a charge, for which they might have him put to death. But they dared not make the charge of performing miracles, for they would have to acknowledge him as divine. They couldn't afford that, because neither they nor their gods had such power. They dared not try to explain away the fact that he did perform miracles, for that was too well known. They had once said that he used the power of Beelzebub but he met this in a way that forever silenced that charge, viz: "If I by the power of Beelzebub, cast out devils, by whom do your sons cast them out?" "How can Satan cast out Satan?" They dared not revive that charge and so failing in moral courage to attack his divinity and power to work miracles they harshly criticised him because the disciples plucked corn on the Sabbath day. They said that "These men are worthy of death." The devil's only hope in meeting a divine issue is by side-tracking everything that brings them face to face with God. You know the argument of Satan when he tempted Eve: "Did God say so and so? Didn't God make man? He shall not surely die who eats of the tree of knowledge." This is the devil's tactics.

Religion has never saved a man. Some men have just enough morals and self-righteousness and piety to tie them on to society, lodge and the church, and just enough religion to sink them into deepest hell. This people had religion, but it was not the right kind. It was self-righteousness; it was what they believed and not what God's word said.

The cold-hearted Pharisees then "held a council against him how they might destroy him." To avoid this harsh criticism and malicious treatment Christ withdrew himself from their midst. Not that he was afraid! The greatest hero this world ever knew was Jesus and it was not that he was afraid of man or devils, "but his hour had not yet come" for him to show his power in meeting out divine justice that shall come in the judgment. For Christ could have protected himself against their attack by performing another miracle, by striking them dead. He could have said the word and they would have been smitten to the earth, but it was impossible according to his very nature and mission. "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Christ had done and said enough to convict the conscience and convince the reason of the Pharisees, but instead they only hardened their hearts and Jesus had to leave them to their own fate. He turned away from the Jews and gave the Gospel to the "gentiles." So they sealed their own fate. But in his retirement he withdrew to the common people and continued his work of love and mercy. One of my best evidences that I have the spirit of Christ is, that I love to work among the common people. But his quiet withdrawal was a fulfillment of prophecy, made nearly a thousand years before, according to Isaiah 42:1-4, "He shall bring forth judgment to the Gentiles, He shall not cry, nor lift up

nor cause his voice to be heard in the streets. A bruised reed will he not break, and the smoking flax will he not quench; He shall bring forth judgment in truth." This quotation of Isaiah's prophecy by the Saviour was a severe rebuke to the Pharisees. He would have the proud and self-righteous Jew to know that the gentile was his brother and that they stood as one man before the righteous judge.

As Christ came into the world without pomp and glory, so without ostentation or sword, "He shall bring forth judgment to the Gentiles."

What is the meaning of a "bruised reed and smoking flax," as we find it in our text? What can it mean? Ah! it means something. Jesus meant to teach that great multitude and his disciples a great lesson; to present some heavenly picture that might have a place in the hearts of his people. Its great significance is that Christ reigns and that his reign shall be of peace and love. That he shall carry out his purpose without severity or rigor.

The Jews were God's chosen people. God gave them, as his chosen people the Gospel. He gave them preference, first chance. They became bruised, not by Christ, but they bruised and crippled themselves, in that they turned away from God and rejected Christ, but Christ said, "The bruised reed I will not break." You have also the picture of the "smoking flax." The old time way of lighting was by a little pan of grease and a flax wick in it. After blowing it out there would be the most offensive odor, and Christ compared these Pharisees unto that "smoking flax." Christ said in effect, "I gave you the Gospel, but you would not use it, and now you are become smoking flax." You are exceedingly offensive, but I will not put you out yet." "A bruised reed, (that is the apostate Jew) shall he not break, and a smoking flax (the offensive Pharisee) shall he not quench, till he send forth judgment unto victory." It is true Christ could have broken these "bruised" Jews and blown out the "smoking" Pharisees, but he said that "God sent me not to condemn the world, but that the world through me might be saved," for he came to bring the Gospel, life, peace and salvation that whosoever believed "should not perish but have everlasting life." He prayed to God to spare the world that he might bring the Gospel to them that they might believe and be saved.

God spares the sinner that he may have time to repent. Why does God permit the Pharisee and Publican, the unrighteous man and sinner to live? Why is it that God lets the unrighteous and righteous live together? Oh! why do the tares and wheat grow together, why not separate them here?

The disciples said to the master, "Why don't you rebuke them and they shall be destroyed?" Christ said, "Let them both grow together until the harvest, and in the time of the harvest I shall say unto the reapers, bind the tares in bundles and burn them, but gather the wheat into my barn." This all shall happen on the judgment day.

Now in the second place the "bruised reed" may represent the weak Christian. It may represent the man who has given his heart to God, the woman who has started out in God's service but has been overtaken by sin, whose faith has grown weak, and has become a "bruised reed."

This picture is taken from the bruised, broken and rejected musical instrument that the ancients used. Christ said, "I will not cast it aside. The reed that is almost brok-

en already, I will not break it more, but I will mend it, and use it again."

There are five pictures that come to my mind that to me are very sad. The first is the old family organ that has made music and sunshine in the home for years, but the instrument is worn out and pushed aside and becomes a part of the plunder, its music dead, and appreciation buried! Another is the old family Bible which lay on the center table, that probably led the family to Jesus, but has worn to pieces and is cast aside and is no longer useful in the home. Another picture is the old musician who made music for the people and thrilled hearts for many years, but old age has come and his nerves are unsteady, and he has no more the sweet touch to charm the people. I remember one: He still wants to make music, but his touch is palsied and voice gone, and when the people sing he sits and weeps. He is a broken and worn out reed that is laid aside, but God will some day give the old man a new touch and sweeter music. Another picture is an old worn out Christian, who has spent his life for God and humanity, but his work is done and he sits and weeps that he is no longer useful, neither to God nor to man, and feels that he is absolutely in the way in his home. Another and the saddest picture, is the man who started out well in the service of God, but has back-slidden and has become a broken reed, and there is no more music in his soul. Oh! brother, are you here today?

God says to you, if you are a child of His, "A bruised reed will I not break, I will not pass you by tho' you have been laid aside by the world or by yourself, I will not forsake you, I will help you; return and redeem yourself and be happy again." Every redeemed soul is a member of the heavenly choir. God has tuned your heart that you make sweet music unto him. Then learn heavenly music while here on earth. It will beat the popular songs, "My sweet is the man in the moon," "Just tell her that you saw me," "Goo goo eyes," "After the ball," etc. If you cannot sing here how will you expect to sing hereafter. Ah! brother, they whose hearts are not in sympathy with the great tuning fork of heavenly music, but who are members of Satan's choir here on earth, cannot expect to sing up yonder. These heart reeds may be broken and bruised and lose their musical sweetness, concord and harmony by neglect. As the piano that stands open by the window fills with dust and damp, and gets out of tune; so the neglected heart that does not keep the windows of the soul curtained by faith in God and the fires of God's love burning upon the altar, will be filled with the dust of this world and the damp of sin until all its musical vibrations will be out of harmony with God and all heavenly music. O, brother, tune up today! Sweep down the cobwebs, rebuild the fire of Christian love, and be a happy man. God and the church will help you. Again the heart is sometimes crushed by the neglect of others. As you neglect your own heart so you may neglect the heart of some of your own family or of some neighbor. Many a heart, today, is bruised for the want of sympathy. It is your duty and my duty to tune the hearts of others. God wants men and women to sing his praises that others may join in the glad song, "Bless the Lord, O my soul; and all that is within me bless his holy name."

Christ did not come to bring sorrow into the world, but he came to heal the broken-hearted, to repair the "bruised reed."

Again, these heart reeds may be bruised and broken and all the music of the soul killed by the sin of omission, by the act of disobedience, and worldliness.

The vibrations of the musical sound wave in spirituality are very subtle, sweet and tender. There can be no heavenly music where sin has corroded the heart reeds and the breath of disobedience and iniquity has chilled and bruised the chords of the soul that they will not respond to God's touch. David got into bad condition, but he cried to God for a retuning, "Have mercy upon me, O God, and restore unto me the joy of thy salvation," and God heard his prayer and retuned his heart.

Ah, it may be the hand of misfortune, financial or otherwise; or it may be a vacant place in your home that has crushed the heart. Whatever the cause of the bruise and however heavy the burden, remember "the bruised reed will he not break."

God help us today to bring our hearts to him and have them retuned. Have you quit reading your Bible and quit praying and today your heart is sad? Christ will not break and tear it still more, but will heal it. Christ loves you still. Your heart may be bruised, broken and sad, but Christ will not cast you off. The world may but Christ will not. He will mend and return the "bruised reed" and restore the sweet music.

I believe the story of the little girl at the Buckner Orphans' Home illustrates this point. Christ will not cast you off because your heart is bruised and ugly. There was a little girl at the home whose face was all scarred from a severe burn. Dr. Buckner noticed that when the other children would meet him and kiss him, this little one would stand back. One day he asked her, "Why do you not come and kiss me as the other children do, Mary?" She said, "Papa Buckner, I didn't think you would kiss a little girl with a face like mine, I'm too ugly. But I do want you to love me." Dr. Buckner took her in his great loving arms, kissed her sores and told her that he would love her in spite of her scarred face. And so it is with God. He will love you, it matters not about the scars. God will love you still. God help us today that we may take to heart this precious text.

An amateur artist sat at his easel. It was the effort of his life, for in that picture was his very heart, his hope, his fame and fortune. After he had made his last touch, and had expended his utmost skill, he laid down the brush in utter dismay and wept over his signal failure. As he wept he fell asleep, and as he slept the great artist, his teacher, came in and saw the crestfallen sleeping student and knew at once the trouble. He took the brush and made a few strokes, making the lines heavier here and bringing out the expressions there and with a few meager changes laid down the brush and went away. The young artist awoke and glancing at the picture, beheld it in all its perfection and beauty and jumping to his feet, he shouted: "Excelsior, excelsior, my fame is made and my fortune is sure."

Brother, sister, live for God and do your very best in his service, though you be a bruised and broken reed, you will fall to sleep in Jesus and "awake in his likeness," and all the bruises, scars and defects will be taken away.

O ye "bruised reeds and smoking flax," the Bible is the repair shop, faith is the burning forge that will enliven the coals of joy on the altar of your heart, and prayer is the recuperating tonic for the backslider. Return to your God today and be a happy man, a happy woman, for a "bruised reed shall he not break, and smoking flax shall he

not quench, till he send forth judgment unto victory."

The new 2-1-4 cent rate in North Carolina has occasioned quite a lot of friction among North Carolina, the Federal government and the Southern Railway. The State of North Carolina recently put in force a 2-1-4 cent passenger rate in the State. The Southern Railway refused to obey this law. Some of its employees were carried into the courts and fined. Also the Southern Railway Co. was fined \$30,000. The Federal court interfered, releasing these employees from the State laws and setting them free. The State of North Carolina evidently holds the right position on the matter, contending that the Federal government must show the State laws violative of the Constitution of the United States or allow them enforced. It is the same old question of State's rights. At present there seems to be floating in the breezes a flag of truce, giving time for the settlement of the case in the courts. By the agreement the new 2-1-4 rate is to go into effect not later than Aug. 8, and to remain in force unless an adverse decision shall be rendered by the courts. We still believe each State has a right to regulate its own matters when not in conflict with the Federal Constitution. We shall see how it goes.

Quite an opposition has been raised among the women in Washington, D. C., by an order issued by Secretary Wilson prohibiting the employment of women in the Agricultural Department, as private secretaries to heads of bureaus and chiefs of divisions. This order is not made on the grounds of incompetency, for, as a matter of fact women employees have often been complimented for their efficiency; but for the protection of our women from improper approaches by employers and others who may be tempted because of constant and intimate association. Almost any of us can recall instances which strongly suggest and support this ruling. It seems that there are numerous cases even in smaller places than these where neither the employers nor the women were strong enough to resist the temptation to go astray. Secretary Wilson is wise.

In the contest for banners at the Annual Convention of the B. Y. P. U., Spokane, Iowa won every international banner. But under the rules, which forbid any State having more than one, they went to the Union having the highest record, but given only one banner.

The first page of the Alabama Baptist displays a splendid photo of Rev. Austin Crouch and the elegant church house soon to be erected at Woodlawn, Birmingham, Ala. The house will cost complete \$40,000. Bro. Crouch was for a while the successful pastor at Corinth, Miss.

Dr. and Mrs. R. J. Willingham will start on a visit to our mission fields Sept. 1. They will visit Japan, China and Italy—making almost a complete circuit of the globe. Dr. J. L. White of Beaumont, Texas, has quietly raised the fund to bear Mrs. Willingham's expenses. There is not a stingy dollar in the fund.



## News in the Circle.

### Martin Ball.

Rev. A. P. Stone has resigned his work at Okemah, Okla. It is not known where he will locate.

Rev. John B. W. Givens, Princeton, Mo., has accepted the pastorate of the Second church, Joplin, Mo., same state.

Rev. J. E. Eoff has been called and accepted the pastorate of the Rowan church Memphis, Tenn.

Rev. Fleetwood Ball, Lexington, Tenn., will assist his father in a protracted meeting at Verona, beginning September 1.

Rev. H. P. Jackson, Hustonville, Ky., has been called and accepted the call to the Pulaski Memorial church, Baltimore, Md.

Rev. C. S. Gardner, who was selected to fill the professorship of Homiletics in the Seminary at Louisville, Ky. Will supply at Broadway when Dr. Jones' time expires.

The Oakland church, Van Zandt county, Texas, ordained Bro. Jas. L. Stephens to the full work of the gospel ministry, July 17th.

Rev. George C. Cates closed his meeting at Dyersburg, Tenn., last Sunday. 750 converts reported. He goes to Tupelo, Miss., this week.

Rev. E. E. Small leaves the Poe Mill church, Greenville, S. C., and accepts the recent call to the Walhalla church, same state.

Rev. T. W. Chambliss, Bevier, Mo., has been called and accepted the call of the church at Wadesboro, N. C. He will take charge September 1st.

Rev. J. Clyde Turner, of N. C., has accepted a call to one of the churches in Ma-

con, Ga. Bro. Turner is said to be a successful consecrated young man.

Dr. D. M. Ramsey, leaves the Citadel Square church, Charleston, S. C., and will enter upon the pastorate of the Grace street church, Richmond, Va., October 1st.

Miss Virginia Taylor has resigned her position as superintendent of the boarding hall at the Seminary, Louisville, Ky. Prof. J. C. Vick and wife, Russellville, Ky., will take her place.

Dr. O. F. Gregory, one of the secretaries of the S. B. Convention, has been sick for a month. We are glad to state that he is now improving. He is in the mountains of Virginia for a rest.

Missionary W. H. Cannada and family have returned to this country, from their work in Brazil, and will enjoy a well-earned vacation at his father's home near Taylors, S. C.

Rev. Bailey H. Lovelace, who was in the Seminary at Louisville, Ky., last session, was ordained to the gospel ministry last week, at Clarksville, Tenn. He is said to be a brilliant young preacher.

Rev. A. E. Baten has been chosen Bible teacher in Howard Payne College, Brownwood, Texas. Bro. Baten is a splendid Bible student as his vigorous articles in The Baptist Standard show.

Dr. B. H. Carroll, of Waco, Texas, in speaking of Dr. T. T. Eaton, says, "He wielded the most redoubtable lance for old gospel truth ever held in the chivalrous fingers of a Knight of the Press."

Rev. Zeb Thomas leaves the pastorate of Grant street church, Springfield, Mo., and takes up the work of an evangelist. He is well qualified for the evangelistic work.

Pastor George H. Swift has resigned at Fulton Mo. He will attend the next session of Union Theological Seminary. He has proven himself an efficient and successful pastor.

The brethren in Mississippi will be glad to know that the health of Dr. J. K. Pace, once pastor in the state, is gradually improving. The salt atmosphere and sea baths at Beauford S. C., seem to be the medicine needed.

Rev. J. D. Huggins, pastor of the Baptist church, Allendale, S. C., in a statement made in the Baptist Courier, S. C., declares his belief in open communion. The editor, Dr. Thomas, gives him a good drudging in a lengthy editorial.

Our hearts beat in great sympathy to Brethren J. F. Tull and S. E. Tull in their great bereavement—the going home of their splendid Christian mother. May His grace bring comfort to these bleeding hearts.

Rev. W. T. Stewart has resigned the pastorate of the Centennial church, Nashville, Tenn. He has served the church nine years most efficiently. He is recording secretary of the Tennessee Baptist Convention.

The Women of Mississippi have agreed to furnish the Margaret Home, Greenville, S. C., with a splendid piano. This is the home to care for and educate the children of our missionaries.

Rev. A. M. Kirkland, Fulton, Ky., has left the Hardshells and joined the missionaries. He is following his brother, Bro. R. S. Kirkland, who joined Walnut Street church, Louisville, Ky., some time ago.

## Some Advantages of a Seminary Course.

In view of the approaching fall season and the opening of the Seminary, it may be worth while to call the attention of our young ministers to the infinite value of a course in that institution. For while Mississippi had twenty-three students enrolled last year, there is perhaps a much larger number who ought to go this year and avail themselves of the opportunity for a Seminary education. Notwithstanding the frequency with which the advantages of a theological course are laid before us, there are always some excellent young men in every state who because of their anxiety to "get into the work," yield to the unwise pressure of some paterfamilias churches and thus deprive themselves of a life opportunity for a theological education.

For this reason it is my desire to offer some simple suggestions why I believe every young Baptist minister, regardless of the difficulties that seem to stand in his way, ought to strive to take a full course in our Seminary.

### An Enlarged Vision.

First, because it gives him a greatly enlarged vision. Very rarely a young man before entering the Seminary is able to see the work of the ministry from the larger standpoint, or to have any just conception of the sphere in which he is to labor.

This is especially true with reference to the sources from which, through life, he must draw his information. The first impression of a new student in the Seminary is that he has entered a veritable world of theological literature, and his heart yearns for years of time that he might satisfy the thirstings of his soul. In the first three weeks, Dr. Sampey, for instance, will send him to the library and ask him to form the acquaintance of possibly a hundred books which deal with the various phases of Old Testament literature and interpretation. While he marvels at the unexpected revelations which even a hasty review of these books bring he finds so much for which he has sought for years that he vainly wishes that all of his time could be spent upon this subject. But he soon bestirs himself with the thought that the other professors have claims upon his time, and finds in each branch of his study, other unexplored fields of knowledge equally vast, of which he has scarcely dreamed before he left home. In this way the student is brought face to face with the vast world of theological literature, and acquaints himself as never before with the sources of information with which he must deal through life.

His vision is also enlarged with reference to the practical methods of work and the field of his future operations. He is no longer confined to the methods discovered in his own experience and observations, but by coming in contact with students from all over the South, and enjoying the classroom discussions, he gets the benefit of the wide experience of the professors and his fellow-workers. In this way he gains such a knowledge of the field in which he will probably spend his life and the methods employed in every part of the field as he could get in no other way. The advantages of this association and the acquaintance of this larger circle of men with whom he is to labor is invaluable and becomes a constant source of pleasure in the years to come.

### Improved Methods and Habits of Study.

No student can take a full course in our Seminary without making great improvement in his methods and habits of study. There are, as it seems to me, two reasons for this. First, he is encouraged to go beyond the textbook and it is not easily satisfied knowledge from the original sources. From this practice he soon becomes independent of the textbook and is not so easily satisfied with the meager information that one author gives, but seeks information from every available source.

Second, the high standard of efficiency required of every student in the Seminary compels him to be much more thorough than he has been before, even if he is a graduate of one of the best colleges. So much attention is given to the details of this work that he soon discovers that it is impossible for him to receive good marks until the habit of thoroughness has been fully established. If he completes the course in the allotted time of three years, it will be necessary for him to give very close application to his work. He thus forms a habit of husbanding his time which proves invaluable to him when he gets out into the busy pastorate.

### A Broadened Knowledge.

In a short article like this, it seems idle to try to speak of the store of knowledge which a student can acquire in a course of three years in the Seminary. The curriculum which he is asked to study has been carefully worked out by our greatest Theological Seminary, after nearly fifty years experience in training young preachers. In no other way can one hope to find a body of studies so well suited to the work of the Christian ministry. It is his privilege to sit at the feet of masters in their respective branches whose lives for the most part have been given to the study of the subjects they teach. He has access to an excellent library in

which he may push the investigation of the subject in hand as far as he will. With these advantages the student can acquire a knowledge of the vital then me with which he is to deal through life which he would hardly get by his own private investigations in twenty years.

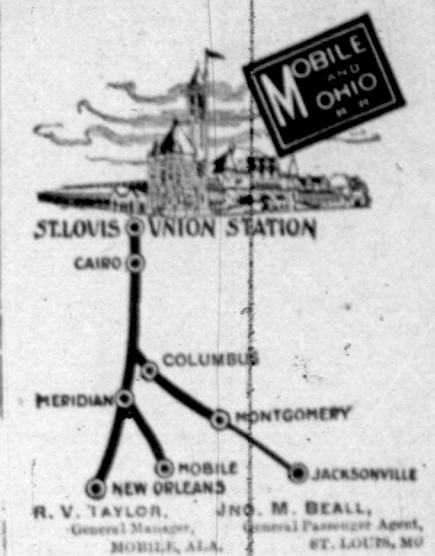
### A Deepened Missionary and Spiritual Life.

After all, possibly the greatest benefit derived from a course in the Seminary is the deepening of interest in missionary activity and the spiritual development which comes to almost every student. For no student or unprejudiced mind can spend three years in this institution without having his very soul stirred with new impulses for missionary endeavor and in many cases he will return with a richer and fuller spiritual experience. At the Seminary he is brought by various agencies, face to face with the mission fields as he has never seen them before, and with the increase of knowledge there comes a corresponding increase of zeal.

Besides, the atmosphere at the Seminary is so deeply spiritual and so dominated by the spirit of Christ-like love, that if one does not enjoy an uplift of soul he must indeed be a dwarf. As our recent state convention listened to that tender, soulful and deeply spiritual sermon which Dr. Eager brought us on Sunday morning, I could not help thinking that in no way could he have more fully reflected the very life and spirit of the Seminary. Surrounded by such environment and in daily contact with such preachers of the gospel message it is not strange that the student of the Seminary make large spiritual development and go with renewed power into their fields of service. Yes, brother, you can go, if you have faith enough in God to pack your trunk and start. You can not see the end from the beginning, very few have, but relying on the help of God, make the start and the way will open. Take your wife and children with you, if you have them, and go. Our Master calls you to larger service, and he will fit you for his work if you will trust him and step out on his promises.

ROBERT H. TANDY.

Hazlehurst, Miss., July 23, 1907.



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## Woman's Work.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
Direct all communications for this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMITTEE.  
Mrs. J. A. Backett, President, Meridian; Mrs. W. B. Woods, Secretary, Meridian.

### REFLECTIONS OF THE CONVENTION.

"Our God shall come and not keep silence." "Hear O, my people, and I will speak." Out of Zion the perfection of beauty God hath shined.

Long before our great state convention met in the beautiful town of Hazlehurst, God spoke to His children both men and women. "Gather my saints together unto me; these that have made a covenant with me by sacrifice." Another message seems to have come to the saints at Hazlehurst, especially the women, as Mrs. Boddie in her welcome address, so beautifully beautiful, told us about the mother Hubbard talks that had been made in the back yard over the fence, they discussed how the gardens were burning up, the chickens were dying with cholera, etc. Then came the message, "The cattle upon a thousand hills are mine." I know all the fowls of the mountains. If I were hungry I would not tell thee, for the world is mine and the fullness thereof. "What earthly father would withhold from his children in this great time of need? Much more would our heavenly father be pleased to hear His children; and he did hear them, for we heard 'sumptuously every day.' Our home was at the Marx hotel, our hostess Mrs. I. O. Marx, a most excellent Baptist lady, only attended 12 ladies, delegates to the Woman's meeting. They were from Water Valley, West Point, Markville, Fannin, Liberty and Summit.

Surely no one could have wished for a better home. We were very near the church. A number of gentlemen were in and out, but I failed to remember their names. Mr. Whitfield of Brandon in his usual courteous manner, made himself useful to the ladies. We all felt indebted to Judge Herring, who resides at this hotel for special favor; he was so nice to all of us, making no distinction in any one woman. No town or city ever gave the convention a more cordial welcome! Welcome! Welcome! was written in large letters on the reception room as well as on the faces of the Hazlehurst people; real joy and gladness prevailed as they greeted us. Yes, our father was at the convention as He had promised to meet with us. The first session of the Woman's meeting was held

at the Presbyterian church Thursday evening at 8 o'clock. Sister Tandy of Hazlehurst announced that the key note of the meeting would be the "Holy Spirit". Then followed scripture quotation and sentence prayer. God did not keep silence. He spoke through His spirit to His children by names—Sisters Tandy, Yarbrough, McComb, Woods, Ratliff, Riley, Johnson and many, many others.

The meeting was spiritual and uplifting. Sister Johnson, the editress of our page in The Baptist Record was with us. We were all rejoiced to see her looking so well. Judging from her elastic step, she will be spared to us many years to work for the Master. She will no doubt tell you all about the Woman's meetings. I have merely called your attention to it. Read what she has to say about it.

The convention was at high tide when I reached it Friday afternoon. I had not attended the convention for three years. I noted a marked improvement along some lines. Our work seems to be more clearly understood by pastors. We want our work to be understood. May we all get down at the very feet of Jesus, as did Mary with her box of ointment, and be willing to serve our Lord in an humble manner wherever He may call us. He has so marvelously blessed our efforts, and they have been so graciously recognized that we are constrained to put forth greater efforts. The laymen's meeting on Sunday afternoon impressed me as filling a long felt need. It appealed to the ladies, as well as men. As I listened to the stirring speeches of Prof. Lowrey and Hardy, Bro. Jennings and others, I thought, why, Oh, why, was not this movement launched years ago? The length of this letter admonishes me that Bro. Bailey has a waste basket in his office for long rambling articles, but before I close, I want to ask all who read this to pray that we may have a genuine revival in our church at Fannin. Bro. Weeks of Vicksburg, will join our pastor, Bro. Haman, the first Sunday in August in holding this meeting. We want many souls saved at this meeting. I also have another request, a Christian mother, whose heart is yearning and longing and praying for six sons, requested me to pray for them. Will you please join me in this prayer.

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### What Shall the Harvest Be?

By Ruth Argyle.

Some little boys were playing behind the big barn on Mr. Thompson's farm, and, sad to tell, they were using bad language; also two or three were trying to smoke cigarettes. Now, it so chanced that Mr. Thompson himself was in the barn at that time, busy over the repairs needed by some of the farm implements, and, shocked by hearing such words, accompanied by the smell of tobacco smoke, he looked out cautiously to see who were the boys so misconducting themselves. Imagine his grief at seeing his own son Willie with a cigarette between his teeth! And, alas! just as his father's eyes fell on him the filthy roll of paper and stale tobacco was removed from the boy's lips, while he used some of those very words, which had so shocked Mr. Thompson.

Grieved beyond measure, the loving father resolved upon teaching his son a lesson which he should never forget. Early upon the following morning he called Willie downstairs to prepare for a day's work in the field.

"We will plant the corn lot today, my son. Come with me and I will show you what seed to use."

To the boy's surprise, Mr. Thompson led the way to his ash heap and began filling his sack with the rubbish there accumulated. When the bag was full he gave it to his son, and proceeded to fill another, for himself; this done, they took up their hoes and passed on to the cornfield. When the rows were ready for the seed, Willie said:

"Shall I run back to the house, father, and get some corn to plant?"

"Certainly not, my son, we have plenty of seed here in these sacks."

And forthwith he proceeded to drop bits of trash in the ground, he had so carefully prepared. Seeing Willie struck dumb with amazement, he asked:

"Why are you not planting? You have an abundance of seed."

"But, father, you surely don't think corn will come up if you don't plant anything but rubbish?"

"No, I don't think so; but you seem to be of a different opinion, and I thought I would try your way just for once, to see how it would work."

"More astonished and mystified than ever, Willie said:

"But, father, I never helped you to plant before; I don't see how I could have a 'different opinion,' or 'way.'"

"My son, I was in the barn yesterday when you and your friends were playing behind it and I saw you planting the seeds of bad habits—seeds of which can not fail of yielding a large crop one of these fine days."

Willie hid his face behind his hands while his father talked kindly and earnestly concerning the harvest he must expect to reap by-and-by.

"Could I suppose you intended seriously to sow seeds of a bad character? No; I must infer that you expect to gather in a harvest of good things sown from the seeds of evil you were sowing, hence I am following your example. Now, my boy, let this thought sink deeply into your heart today; when you may reasonably hope to reap a crop of corn or wheat perfected from seed taken from that heap of rubbish yonder, then—not till then—may you expect to reap the harvest of a good character, an honored name, from the seed you were sowing yesterday—bad language and the use of vile tobacco. If you wish to be a good man, you must be a good boy, for 'Whatsoever a man soweth, that shall he also reap.'"

"Indeed, I won't sow any more rubbish seed, father, but the other boys were all talking slang, and some were smoking."

"Well, my son, whenever you start out to plant any kind of habit seed, just stop and ask yourself, 'What shall the harvest be? Wheat for the Master's garner, or tares for Satan?' You will be safe then. Now let us go back for some corn."—Sel.

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## Deaths

Mrs. Margarette Brady.

Her maiden name was Margarette Ruraw. She was born in Clarke county, Miss., December 1844. In early childhood with her parents she removed into Marion and thence when she was about grown into Lawrence county in the vicinity of old Bethany church. Here she became the wife of Pickett Brady. She was a "lover of home" and bore her part as mother and wife well. She professed religion and joined Bethany Baptist church about 1880. She was the mother of 8 children, four of whom survive her. She was a great sufferer during the last few years of her life. She was a true, faithful and good woman. May the beloved ones feel the consoling touch of the Comforter in their deep sorrow.

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## Delta Vacancies Supplied.

In a letter on the Delta work sometime ago a number of churches were named as being without pastors. I am glad to report all these churches as being now supplied as follows:

Garrison and Rosedale have as pastor Bro. J. W. Elliot, formerly of Louisiana; Hollandale and Benoit Bro. H. L. Martin of Memphis; Belzona has called Bro. B. L. Mitchell, who goes in September; Friars Point has Bro. Jones from Wesson; Cleveland will be pastorless when Bro. Mitchell leaves, and so far as I know this is the only vacancy in the Delta.

Very truly,

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## Marriages.

Mr. Joseph H. Hand and Miss Narcis Standifer were united in marriage July 28, 1907, by Chas. L. Lewis, at the home of the bride's parents Mr. and Mrs. Cecil Standifer, near Dry Grove, Miss. CHAS. L. LEWIS.

Ware's Baby Powder For Bad Bowels in Infants.  
Perfectly Harmless, Soft and Soothing. Write Pastor  
Washington Drug Co., Dallas, Texas, for Circular.

## Temporary Arrangements in Foreign Board Work.

The Foreign Mission Board, feeling it necessary to make definite arrangements for conducting the business of the Board in the absence of the Corresponding Secretary, who leaves for a trip to the foreign mission fields, September 1st, has passed a resolution authorizing Dr. Wm. H. Smith, Editorial Secretary, to perform the duties of the Corresponding Secretary in the absence of the latter. All funds for the Board should be forwarded after September 1st to Dr. Smith and he will send receipts for the same.

Having been connected with the Board for nearly two years, Dr. Smith is well posted on the work which is being done, and he will be ably assisted by Dr. S. J. Porter, Field Secretary, and also by Dr. T. B. Ray, Educational Secretary.

It gives me pleasure to most heartily commend the above named brethren to our brotherhood, and ask each and every one to fully co-operate with them in the great work of the Master which has been committed to us.

Yours fraternally,

R. J. WILLINGHAM,

Corresponding Secretary,  
Richmond, Va., August 1, 1907.

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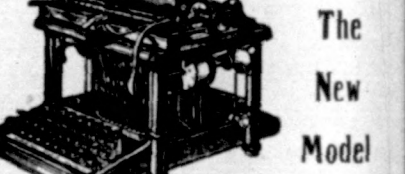
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## HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui? If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure; as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Theodor's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

**J. F. STONE.**  
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## Antioch Dots.

The third Sunday in July we commenced a series of meetings at Antioch. The pastor had invited Evangelist Colyar to be with us, and the Holy Spirit prompted him to come. He preached for us eleven days and the results have been more glorious than we ever hoped for. He attacked sin in every guise and in every place and scoffed the idea that there is no material place of punishment. We were made to shudder as he pictured the lost souls writhing in torment.

From the first, he seemed to possess a power with the people, and as they come under the spell of his influence it was wonderful to see them yield to his entreaties. Two old men for whom we have been praying many years confessed their sins and said they would devote the remainder of their lives to the service of the Master. As soon as they were converted they went to work trying to induce others to come into the kingdom. One of them had two sons for whom he showed greatest solicitude. One of the sons had been a member, but had grown cold, the other had never made a profession. The angels looked down in pity as the three strong men wept under a conviction of sin, but methinks there was a shout of joy when they stepped out on the Lord's side. This old man was not satisfied with the conversion of his sons, but went to his friends and neighbors urging them to come also. What a change God has wrought.

One young boy came and said he would consecrate his life to Christ. Two other men made a profession of faith and went to work for Jesus.

Six were baptized and five were received by letter. Others were converted but will join the Methodist church. One sweet girl especially attracted the attention of all, for her face seemed almost transfigured when the light came into her soul. She immediately went for her friend and did not stop till she too was reconciled to God. I wish I could tell of all the incidents—how the wayward ones came confessing errors and pleading for forgiveness, how the Christians toiled and prayed for showers of blessings, and how the sweet songs of Zion thrilled every soul with divine melody.

Our organist should not be forgotten, for she was in her place day after day, leading the choir.

We are so thankful that God sent Bro. Colyar to us, for his coming has been a benediction to the community. We believe his success in winning souls is due to prayer, for he is almost constantly in communion with the Lord. His sweet little wife is a great comfort and help to him in his work. May the blessings of Heaven rest upon them both.

Our dear pastor, (Bro. Murphy) was earnest and faithful and we are drawn closer to him than ever before and our own Harvey Dana did noble service. To God be all the praise and all the glory, as from him came all the power.

Our church is greatly strengthened and will undertake great things. Can it be that dear old Antioch is to arise and put on her beautiful garments once more. Once she was a queen among the churches, will she again be a leader in the great work of redemption?

We know that many of our former pastors will rejoice with us and pray that it may be so.

We believe also that many precious saints who are in Heaven looked down upon the scenes and while their spirits thrilled with a new joy a shout of praise went up to the throne of God.

MRS. E. C. BOOLS.

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## The Home.

### WHO HIDES HIS TIME.

Who hides his time, and day by day

Face defeat full patiently,  
And lifts a mirthful roundelay,  
However poor his fortune be—  
He will not fail in any quam  
Of poverty—the paltry dime,  
It will grow golden in his palm,  
Who hides his time.

Who hides his time—he tastes the  
sweet

Of honey in the saltiest tear;  
And though he fares with slowest  
feet,  
Joy runs to meet him, drawing  
near.

The birds are heralds of his cause;  
And like a never ending rhyme,  
The roadsides bloom in his ap-  
plause.

Who hides his time.

Who hides his time and fevers not  
In the hot race that none  
Achieves

Still wear cool-wreathen laurel  
swept

With crimson berries in the  
leaves.

And he shall reign a goodly king,  
And away his hand over every  
clime

With peace writ on his signet ring  
Who hides his time.

—James Whitecomb Riley

#### OXIDINE.

A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

### WHY HE WAS NOT PROMOT- ED.

He watched the clock.  
He was always grumbling.  
He was always behindhand.  
He asked too many questions.  
His stock excuse was "I for-  
got."

He wasn't ready for the next  
step.

He did not put his heart in his  
work.

He learned nothing from his  
blunders.

He chose his friends among his  
inferiors.

He was content to be a second-  
rate man.

He ruined his ability by half  
doing things.

He never dared to act on his  
own judgment.

#### OXIDINE.

A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

"My son," said the strict moth-  
er, at the end of a moral lecture,  
"I want you to be exceedingly  
careful about your conduct. Never  
under any circumstances, do  
anything which you would be  
ashamed to have the whole  
world see you doing."

The small boy turned a hand-  
spring with a whoop of delight.

"What in the world is the mat-  
ter with you? Are you crazy?"  
demanded the mother.

"No'm" was the answer. "I'm

jest so glad you don't spee' me  
to take no baths never any more."  
—Ex.

**Ware's Black Powder** For Stomach and  
Bowel Trouble, In-  
digestion, Flatulence, Headache. Write Patton-Worsham  
Drug Company, Dallas, Texas, for Circular.

### HOW JOHNNY WAS CURED.

Johnny was a great brag. A  
brag is a boaster. If he heard a  
playmate tell of something he had  
done, no matter what it was,  
Johnny would give a snort, and  
exclaim: "Pooh, that's nothing,  
who couldn't do that?"

One evening the family sat  
around the fire in the sitting room.  
Papa was reading, grandma and  
mamma were sewing, Alice and  
Joe were studying their lessons  
when Johnny came strutting in.  
He took a chair by the table and  
began reading: "Robinson Cru-  
soe."

Presently Joe, who was young-  
er than Johnny, went up to his  
brother, saying: "Look at my  
drawing. I did it in school today.  
Isn't it good?"

"Pooh! Call that good! You  
ought to see the one I drew! It  
beats yours all hollow!"

Joe was rather crestfallen, and  
little Alice, who had a sympa-  
thetic heart, pitied her brother,  
and going to Joe, asked him to  
let her see his drawing.

"I wish I could do as well as  
you do, Joe," she said, hoping to  
revive her brother's drooping spir-  
its.

"Pooh!" sneered Johnny, "you  
needn't try to draw; for girls  
can't make even a straight line."

It was not long before Mr. Brag  
left the room for a few moments.  
When he came back everything  
seemed to be going on as when  
he left. Papa was reading, grand-  
ma and mamma were sewing, and  
Joe and Alice were busy with  
their lessons.

"At last I have finished my hem  
remarked grandma, folding the  
napkin she had been hemming so  
industriously.

"Pooh," said mamma, contemp-  
tuously, "that is nothing. I have  
done two while you are doing  
one."

The children looked up quick-  
ly; for who would have believed  
she would have spoken so! It was  
not like her to do so.

Grandma picked up another  
napkin and began hemming it,  
but said nothing.

"Papa, look at my examples,  
please. I have done everyone of  
them, and haven't a single mis-  
take," said Alice, crossing the  
room to where her father was sit-  
ting before the open grate fire.

"Pooh, that's nothing," replied  
her father, not even taking her  
paper to look at it. "You ought  
to see the way I used to do exam-  
ples when I was your age!"

Poor little Alice was greatly as-  
tonished to hear such discourag-  
ing and boastful remark from her

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able rates. Session opens—Sept. 10th,  
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generally kind father and she was  
about to turn away when he drew  
her near to him and whispered  
something in her ear which  
brought the smiles to her face.

For a few minutes no one said  
anything, and work went on as  
before. Johnny was deeply en-  
grossed in the history of Crusoe's  
adventures, and the other children  
continued their studies.

"My flowers look so well! I  
believe the geraniums are going to  
bloom again," remarked mam-  
ma.

"Pooh! They are not half so  
thrifty as those I used to raise.  
Why, I had flowers all winter  
long, and you have only had a few  
blossoms in the whole winter,"  
said grandma, contemptuously.

"What is the matter with every-  
body," thought Johnny. He had  
never known them to be in such a  
humor as they were that evening.

When papa remarked presently  
that he had stepped into the gro-  
cer's and been weighed that after-  
noon, and that he "tipped the  
beam" at 168 pounds, and that  
was doing "pretty good," for him  
mamma said crossly.

"Pooh! You call that doing  
pretty well. Old Mr. Benson  
weighs 225 pounds and no one  
heard him bragging about it."

Everybody laughed. Papa shout-  
ed. It was such a surprise, and  
grandma got up and left the room  
to keep from choking with laugh-  
ter.

Johnny saw them all look at  
him, and after a minute or two  
began to "smell a mouse" as the  
saying goes.—Ex.

If you will try Argo Red Salmon, you  
will find a Salmon that you can always  
depend upon. Nothing nicer.

### Brevities and Oddities.

Egotism is the glue that enables a  
man to get stuck on himself.

#### OXIDINE.

A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

"The season seems to be going  
backward." "Yes, winter's back-  
ing up to sit down in the lap of  
spring."

Nothing so nice for a luncheon or  
picnic, as Argo Red Salmon sandwiches  
or salad.

The extreme penalty—She (to  
fellow-listener at musicale)—  
"What do you think of his execu-  
tion." He—"I'm in favor of it."

#### OXIDINE.

A Chill Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

### The Penalty of Quinine

is loss of flesh. Waste of time. Re-  
duced strength. It exacts this penalty  
every time it is used. This is its record  
of 100 years. The reward of Johnson's  
Tonic is: A clear skin. A bright eye.  
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## FORTY-SEVENTH ANNUAL STATEMENT OF THE

## HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mort- gages, .....\$5,809,650.00	Policy Reserve ....\$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Lia- bilities ..... 297,780.84
Real Estate ..... 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies .. 293,545.75	Reserve to provide for all other Con- tingencies ..... 1,083,648.98
Loans to Policy Holders ..... 1,950,996.14	
Other Assets ..... 396,961.21	
Total .....\$19,009,550.82	Total .....\$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did  
pass through the 'Investigation' with  
**FLYING COLORS**"

so spoke the chairman of the so called Armstrong Legis-  
lative Insurance Investigating Committee on the floor  
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R. K. SNIPP, Secretary.

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to anyone who will send the names and addresses of boys or girls who will like to go off to college this fall. Put girls and boys on separate lists. Address Miss J. W. Beeson, Meridian, Miss.

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## Our Missionary Topic For August. ITALY.

Beautiful Italy! golden amber  
Warms with the kisses of love  
and traitor!

Thou who has drawn us on to remember,

Draw us to hope now, let us be greater

By this new future than that old story.

Till truer glory replaces all glory  
As the torch grows blind at the dawn of day;

And the nation rising up then sorry.

And foolish sins put away.  
As the children their toys when the teacher enters.

MRS. BROWNING.

Italy has been missionary grounds for Southern Baptists since shortly after Victor Emanuel entered Rome as king. About 1873 George B. Taylor was called to give up his beloved pastorate at Stanton, Virginia, and to go as a missionary to Italy. He heeded this call and is still doing valuable work in Rome by his gifted pen, though now physically unable to do evangelical work. Mrs. Taylor, purity of character was for a season permitted to share her husband's toils and to minister to the happiness of her family, then God called her suddenly to himself, and her ashes have long rested on Italian soil. Dr. John H. Eager, now of Baltimore, Md., was for sixteen years a faithful worker in Italy, and established a church in Florence. Dr. D. G. Whittinghill became a valued co-worker with Dr. Taylor in 1901 and is now the director of the mission, giving much of his time to visiting churches in the various parts of Italy. Mrs. Whittinghill, who was Miss Susie Taylor, has recently prepared a very interesting leaflet giving an account of a missionary tour made in company with her husband. She says of her journey: "I appreciate the kindness of the Board in approving of my going with my husband to see some of our churches. Coming face to face with our workers is a help because we understand them better, realizing the difficulties of the different fields and seeing what persecutions, isolation and disparagement our ministers often endure for the sake of the cause."

Mr. and Mrs. Everett Gill joined the missionary force at Rome in 1905. Besides these missionaries there are twenty-six native evangelists doing effective work in various portions of Italy.

A religious newspaper, Ilistimonia, a theological school, a widows and orphans fund, and other effective means of doing good in that country.

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Collection Envelopes. Price 35c per 100  
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Baptist Sunday School Board,  
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Following rates will apply from Jackson:  
Season Tickets \$40.45  
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Fifteen day " 27.25  
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